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DANIELA PITTALUGA

FABIO FRATINI

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CONSERVATION ET MISE EN VALEUR DU PATRIMOINE ARCHITECTURAL ET PAYSAGÉ DES SITES CÔTIERS MÉDITERRANÉENS

CONSERVATION AND PROMOTION OF ARCHITECTURAL AND
LANDSCAPE HERITAGE OF THE MEDITERRANEAN COASTAL SITES

ripam

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Ce livre est un ouvrage collectif, dont les contributions ont été élaborées à partir de la conférence RIPAM 7, organisée à Gênes du 20 au 22 septembre 2017 par le DAD - Département d'architecture et de design (Université de Gênes) en partenariat avec le CNR-ICVBC Institut national de recherche, Institut pour la conservation et la mise en valeur du patrimoine culturel de Florence).

This book is a collective work, with contributions developed starting from RIPAM 7 conference, organized in Genoa, 20 to 22 September 2017 by the DAD - Department of Architecture and Design (University of Genoa) in collaboration with the CNR-ICVBC (National Research Council, Institute for Cultural Heritage Conservation and Valorization, Florence).

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Daniela Pittaluga et Fabio Fratini ont travaillé ensemble sur les textes initiaux (comprenant les sections “Qu’est-ce que le RIPAM?” et “Conférence RIPAM 7”, les remerciements et les index) et sur les descriptions des thèmes et sous-thèmes (sections A et B et sous-parties). Cependant, Daniela Pittaluga a écrit les parties en français et Fabio Fratini a écrit les parties en anglais, ils sont auteurs de certains articles et les éditeurs de la partie restante.

Daniela Pittaluga and Fabio Fratini worked together on the initial texts (including sections “What is RIPAM?” and “RIPAM 7 Conference”, acknowledgements and indexes) and on the descriptions of the themes and subthemes (section A and B and subparties). However, Daniela Pittaluga wrote the parts in French, and Fabio Fratini wrote the parts in English. They are authors of some articles and editors of the remaining part.

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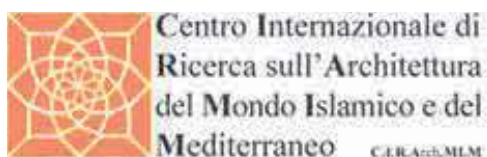
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Table des matières / Table of contents

VOLUME 1

SUPPORT À CE LIVRE / SUPPORT TO THIS BOOK	6
TABLE DES MATIERES / TABLE OF CONTENTS	9
REMERCIEMENTS / ACKNOWLEDGEMENTS	27
CONTRIBUTIONS DES AUTORITES / CONTRIBUTIONS FROM THE AUTHORITIES.....	35
Marco BUCCI	
Niccolò CASIDDU	
Giulia PELLEGRINI	
Giovanna FRANCO	
Manuela SALVITTI	
Paolo RAFFETTO, Clelia TUSCANO	
QU'EST-CE QUE C'EST RIPAM / WHAT IS RIPAM	49
COMITÉ PERMANENT RIPAM / RIPAM STEERING COMMITTEE	54
SECRÉTAIRE GÉNÉRAL RIPAM / RIPAM GENERAL SECRETARY	55
DE RIPAM1 À RIPAM8 : L'ÉVOLUTION D'UN CHEMIN DE CONSERVATION / FROM RIPAM1 TO RIPAM8: THE EVOLUTION OF A CONSERVATION PATH.....	56
HERITAGE DE RIPAM7 / THE LEGACY OF RIPAM7	62
CHARTER RIPAM	68
LA CONFÉRENCE RIPAM 7 / RIPAM 7 CONFERENCE	75
LES RAISONS SCIENTIFIQUES DE LA CONFERENCE / SCIENTIFIC REASONS FOR THE CONFERENCE	77
COMITE SCIENTIFIQUE / SCIENTIFIC COMMITTEE	83
REFEREES	86
COMITE D'ORGANISATION / ORGANIZATION COMMITTEE	92
THEMES ET SOUS-THEMES DE LA CONFERENCE / CONFERENCE THEMES AND SUB-THEMES	94
PARTICIPANTS	96

PROGRAMME DE LA CONFERENCE / CONFERENCE PROGRAM	103
LEÇONS PRELIMINAIRES SUR POINTS CLES / PRELIMINARY KEY NOTE LECTURES	
.....	105
Gênes : une ville stratifiée à travers le temps et l'espace.....	107
Anna BOATO	
Italy and overseas reflections: the "Tyrrhenian space", diffusion and reception of Mediterranean architectural models in the Middle Ages. Some methodological considerations	121
Alireza NASER ESLAMI	
The new requests for protection, conservation and valorisation of Cultural Heritage	139
Stefano Francesco MUSSO	
La récupération du Système Fortifié Génois.....	155
Roberto TEDESCHI	
Graffiti removal from historical buildings	171
Barbara SALVADORI	
Palmaria Island a wild, botanical, terrestrial and marine Garden.....	173
Rita MICARELLI, Giorgio PIZZIOLO	
A - CONSERVATION ET VALORISATION DE L'ARCHITECTURE, DES SITES ET PAYSAGES COTIERS / CONSERVATION AND PROMOTION OF ARCHITECTURE AND LANDSCAPES OF THE COASTAL SITES	175
HISTOIRE ET EVOLUTION DU PAYSAGE COTIER / HISTORY AND EVOLUTION OF THE COASTAL LANDSCAPE	179
Territoires côtiers et stratégies de conservation en Turquie	193
Emanuele ROMEO	
The coast of Altavilla Milicia east of Palermo. History of a forgotten coastal landscape between illegal buildings, architectural-landscape emergencies and the need for protection	207
Rosario SCADUTO, Zaira BARONE	
La place romaine de Cherrhell: évolution de l'interface ville-mer d'une cité méditerranéenne multimillénaire	219
Abdelkader BEHIRI	
The injured coast: the degradation of the Italian coastal landscape between unauthorized development, eco-mafia and regulations.....	233
Emilia GARDA, Marika MANGOSIO, Giuseppe MUDANÒ	
Le Fahs d'El-Djezaïr (Alger), un paysage côtier à redécouvrir	245
Ouassila MENOUEUR, Mohamed Salah ZEROUALA	

Syracuse Sicily Mediterranean. Transformations and design of coastal landscape	257
Valerio TOLVE	
The Troublesome Future of the Archaeological Sites of Caprazoppa, on the Western Coast of Finale Ligure (SV).....	271
Gianfranco PERTOT	
Pour une patrimonialisation de l'urbain. Cas du Cours de la Révolution d'Annaba – (Algérie)	285
Marwa MENAIFI	
Sacrée nature, paysage du sacré des fronts de mer au Maghreb.....	291
Abir MESSAOUDI	
Construction of coastal landscape in Italy, between the 19 th and 20 th century. The case study of the Ligurian seaside colonie.....	303
Francesca SEGANTIN	
The Nymphaeum of Massa Lubrense: conservation issues of an archaeological palimpsest in the coastal landscape	315
Federica MARULO	
Paysages côtiers de l'Algérie entre enjeux et perspectives	329
Zoulikha AIT-LHADJ, Pr. Messaoud AICHE	
Le paysage urbain en Ligurie et sa sauvegarde.....	343
Caterina GARDELLA, Silvana VERNAZZA	
The “Sanatorium” of Salerno. Knowledge, restoration and enhancement of a forgotten coastal heritage	355
Luigi VERONESE, Mariarosaria VILLANI	
The promontory of the “Arma di Taggia”, Sanremo: a conservation and enhancement project	367
Paola GALESIO, Tiziana MIGNOGNA, Benedetta ROCCON	
Salento's coast: safeguard and tourism, a possible pair	377
Giovanna CACUDI, Michela CATALANO	
Evolution of Friulian coastal structures from the Serenissima to modern times: synchronic extracts for a study	389
Federico BULFONE GRANSINIGH	
L'évolution de la ville méditerranéenne, et son impact sur le paysage côtier – Cas de la ville de Béjaïa	399
Kaouther TEBBANE, Djamel ALKAMA	
La revalorisation d'un paysage côtier emblématique en péril-hier, aujourd'hui et demain-cas de la ville d'Annaba	411
Imene Khouloud KADER, Kawther ZOUITEN, Boudjemâa AICHOUR	
Salerno restarts from the sea	423
Annarita TEODOSIO	

Patrimoine urbain comme levier de développement économique : entre stratégies de conservation et attractivité	435
Amina CHEBLI	

TÉMOIGNAGES / TESTIMONIALS

The impact of stone quarrying on Porto Venere's coastal landscape (La Spezia, Italy)	454
Enrica MAGGIANI	
Dynamics of fragmentation of settlements in coastal areas. From land take to abandonment. The case of Liguria.....	455
Giampiero LOMBARDINI	
Genoa in the Middle Ages: architecture, urbanism and society	456
Aurora CAGNANA, Antonella TRAVERSO	
Coastal Transformation: the Landscape and the New Scenarios of Land Consumption	457
Lorenza COMINO	
De La Coquille à L'Inconnu_Entre Deux Cultures	458
Ana TOMÁS	
Le patrimoine bâti entre : réhabilitation, reconversion et préservation ; quels compromis ?	459
Karima BOUANDES	
Les paysages d'eau : un parcours historique et une singularité culturelle et paysagère. Cas des lacs du parc national El Kala « Tarf »	460
Nassira NOUI	
Alger colonial et ses rapports à la mer. Paysages et panoramas : cas de l'Hôtel des Postes d'Alger	462
Nadia HAMZAOU BALAMANE, Samira DEBACHE BENZAGOUTA	

ARCHITECTURES ET INFRASTRUCTURES PORTUAIRES / PORTS

INFRASTRUCTURES AND ARCHITECTURE463

Modernisation de la zone portuaire de Bejaia et son impact sur le patrimoine architectural	475
Walid HAMMA	
Quai G. B. Cuneo à Oneglia : une infrastructure portuaire du XIX ^{ème} siècle	487
Francesca Luisa BUCCAFURRI	
Etude de l'Impact du risque géologique sur le patrimoine urbain par les méthodes géomatiques : cas du port de la ville d'Oran	499
Ibrahim ZEROUAL, Hakim KADDOUR, Djelloul ZENATI, Mansour HAMIDI	
La valorisation de l'architecture portuaire de la ville de Cherchell.....	513
Rym MERZELKAD, Yamina NECISSA	

Preservation et mise en valeur des ports antiques a Venaria Russicade (Skikda), Algerie.....	523
Amira GHENNAI, Said MADANI	
The role of the port cities in the definition of the coastal and architectural landscape of Gallia Narbonensis.....	537
Alessandro VIVA	
Porto Flavia: an “iconic” engineering work in the mine machine-landscape.....	549
Antonello SANNA, Giuseppina MONNI, Adriano DESSÌ	
The coastal-mining landscape of Sulcis in Sardinia. The ruins of the landing and of the laveria Lamarmora of Nébida, perspectives of preservation and reuse	567
Pier Francesco CHERCHI	
The seaport of San Benedetto del Tronto (Le Marche). The recovery of its history and possible development.....	581
Enrica PETRUCCI, Francesco DI LORENZO, Carla PANCALDI	
Identity architectures and port landscape in Naples. The case of Immacolatella from a local Ellis Island to a part of a new urban hub.....	593
Renata PICONE	
TEMOIGNAGES / TESTIMONIALS	
La revalorisation du patrimoine architecturale et des paysages maritimes : une contribution à la promotion de l’image et l’attractivité de la ville. Cas de la ville– port d’Annaba	608
Lina ADJAILIA	
ARCHITECTURES INDUSTRIELLES, ARCHITECTURES DES TRANSPORTS /	
INDUSTRIAL AND TRANSPORTS ARCHITECTURE	611
Quelle stratégie de reconversion des friches industrielles en milieu urbain, cas de la ville de Mostaganem (Nord-Ouest algérien)	619
Elbatoul BENYAGHUB, Hayet MEBIROUK	
Gares ferroviaires d’Alger : un héritage colonial en déperdition.....	635
Souaad FANIT, Nadia CHABI	
Cartography and military heritage. Methodological and design lines for Naval Arsenal of La Spezia	649
Carlo Alberto GEMIGNANI	
The Arsenals of Venice, La Spezia and Taranto between history and industrial heritage. Conservation and enhancement of sites and architectures	661
Sara DE MAESTRI, Claudio MENICHELLI, Antonio MONTE	
TEMOIGNAGES / TESTIMONIALS	
Les halles de marchés en Algérie : entre l’architecture industrielle et une tendance à l’éclectisme	676
Safia MEKLATI, Samia CHERGUI	

Etude comparative des typologies Architecturales et constructives des gares ferroviaires datant de la période française en Algérie (Ligne Est : Alger, Constantine, Annaba/ Ligne du Tell : Alger, Blida, Oran).....	678
Abderrhaim MAHINDAD, Nabila MOUHOUS	
L'architecture des gares à travers l'œuvre de Denis Marius Toudoire	679
Mohamed Abdelaziz METALLAOUI	
LE FRONT DE MER / THE WATERFRONT	681
At the EDGE: between the natural and the artificial.....	685
Victor NEVES	
Collo - Algeria: natural and architectural qualifications for the classification in the World Heritage of the UNESCO	695
Abdelhalim ASSASSI, Samir Merouane GUEDOUH	
Le front de mer de Messine : hypothèses de sauvegarde et valorisation	705
Antonella VERSACI, Alessio CARDACI	
New scenarios for the Palmaria island (Porto Venere-Ligurian Sea)	719
Patrizia BURLANDO	
The waterfront of Genoa: surveys and critical considerations	731
Giulia PELLEGRINI	
La réalité du paysage côtier à Ain Benian (Algérie).....	743
Ferial BOUSTIL	
Alger se réconcilie avec son front de mer : la valorisation paysagère des sites côtiers à travers le parc «Sablettes».....	753
Manel SOUIDI, Siham BESTANDJI	
La lecture du processus de formation et de transformation de la ville de Ténès en Algérie.....	763
Yamina NECISSA, Rym MERZELKAD, Sara SABET	
Conservation et valorisation du paysage côtier : Un patrimoine de l'inventaire à l'action. Cas de projet d'aménagement du site de la lagune de Marchica à la ville de Nador	773
Lamya MAGHNAOUI	
TEMOIGNAGES / TESTIMONIALS	
L'interface ville-port de la ville de Annaba d'une ville industrialo-portuaire à une ville qui retourne vers la mer	786
Nawel BOULAHROUZ	
La promenade Fibonacci à Béjaia ; un paysage côtier unique à la rencontre de ses défis	787
Kenza MAMERI	

B - CONNAISSANCE ET STRATEGIE DE CONSERVATION DU PATRIMOINE ARCHITECTURAL MEDITERRANEEN / KNOWLEDGE AND CONSERVATION STRATEGY OF MEDITERRANEAN ARCHITECTURAL HERITAGE	789
ETUDES ET ANALYSES DES ARCHITECTURES : CARACTERISATION, INSTRUMENTATIONS / ARCHITECTURES STUDIES AND ANALYSES : CHARACTERIZATION, INSTRUMENTS	792
ETUDES ET ANALYSES : ANALYSES DE LABORATOIRE SUR MATERIAUX HISTORIQUES / STUDIES AND ANALYSES: LABORATORY ANALYSES ON HISTORICAL MATERIALS	794
The stone materials in the historical architecture of Levanto and their durability (Liguria, Italy)	807
Fabio FRATINI, Manuela MATTONE, Silvia RESCIC	
The building “stone materials” of the Genoese fortification system from the XIII th to the XX th century	821
Daniela PITTALUGA, Gianfranco CARUSO, Fabio FRATINI, Elena PECCHIONI , Emma CANTISANI, Silvia VETTORI	
L’ancien bâtiment des douanes : analyse des matériaux et des dégradations d’un bâtiment témoin de l’activité portuaire et industrielle de Marseille au 19 ^e siècle	833
Philippe BROMBLET, Myriam BOUICHOU, Fanny BAUCHAU, Claire VALAGEAS , Pierre-Yves POSTIC, Elisabeth MARIE-VICTOIRE, Philippe BERTONE	
Caractérisation des mortiers de réparation et l’influence de l’ajout de la brique pillée sur leurs caractéristiques physiques et mécaniques.....	845
Naima ABDERRAHIM MAHINDAD	
Analyses non-destructives d'enduits peints issus de fouilles archéologiques de la mosquée al-Qarawiyyin à Fès (Maroc)	857
Imane FIKRI, Mohamed EL AMRAOUI, Mustapha HADDAD, Christophe FALGUERES, Ludovic BELLOT-GURLET, Ahmed Saleh ETTAHIRI, Roland NESPOULET, Saadia AIT LYAZIDI, Lahcen BEJJIT	
Caractérisation spectrométrique de marbres du Maroc : étude de provenance	865
Salam KHRISSI, Mustapha HADDAD, Lahcen BEJJIT, Saadia AIT LYAZIDI, Mohamed EL AMRAOUI, Christophe FALGUERES	
Caractérisation de la Céramique Architecturale Provenant de la Citadelle Hammadide - M'sila	873
Abla BRAHMI, Messaoud HAMIANE	

**ETUDES ET ANALYSES : ANALYSES HISTORIQUES, ARCHEOLOGIQUES,
TYPOLOGIQUES, D'ARCHIVE / STUDIES AND ANALYSES : HISTORICAL,
ARCHAEOLOGICAL, TYPOLOGICAL ARCHIVAL ANALYSES.....889**

Le patrimoine domestique rural du Honda: des spécificités spatiales et des logiques constructives en voie de déclin. Cas du modèle de la maison à cour centrale.....	891
Hynda BOUTABBA, Mohamed MILI, Samir-Djemoui BOUTABBA	
Analyse d'un monument néoclassique de la rive sud de la méditerranée : l'hôtel de ville de Ghazaouet	903
Halima Saadia OUADAH, Nadir BOUMECHRA	
The church of the former psychiatric hospital of Cogoleto (Genoa).....	915
Maria Francesca BERTA	
The nineteenth-century batteries of Genoa: a forgotten heritage	927
Anna BOATO, Anna DECRI, Stefano FINAURI	
The "round tower" of Monterosso (Cinque Terre): historical-archaeological investigations and renovation project	941
Anna BOATO, Mauro MORICONI	
L'ornement ferronnier: une approche par le détail du paysage Méditerranéen Algérois	953
Wahiba BELOUCHRANI	
Medieval Sardinian castles. Transdisciplinary approach for the definition of typologies, masonries and materials	959
Carla BARTOLOMUCCI, Donatella Rita FIORINO, Caterina GIANNATTASIO, Silvana Maria GRILLO, Valentina PINTUS, Maria Serena PIRISINO	
Renovation of the Palazzata della Ripa in Genoa (1865-1903): between neoRenaissance project and restoration of Middle Age.....	973
Lucina NAPOLEONE	
The fortifications of Vernazza in Cinque Terre	987
Anna DECRI	
Building technologies in the XIXth century in Mediterranean coastal sites: the case study of Cagliari	1001
Leonardo G.F. CANNAS, Laura BRANDINU, Fausto CUBONI	
Techniques, nature et origine des pierres de construction de l'époque romaine du site antique de Rirha (Maroc)	1013
Rachida MAHJOUBI, Mohamed KBIRI ALAOU, Saïd KAMEL, Charifa KHALKI	
Ruins by the sea. Spanish towers in northern Puglia, between knowledge and risk of loss.....	1029
Michele COPPOLA, Cristina TEDESCHI	

Historical buildings with timber frame in the Ligurian coast. Knowledge and conservation	1041
Anna BRUZZONE, Silvia GELVI, Giorgio MOR, Nicola RUGGIERI, Linda SECONDINI, Gerolamo STAGNO, Daniela PITTALUGA	
Contribution of photogrammetry for mensiochronology of industrial fired bricks structures. The bridges in the Arquata-Busalla-Genoa section of the Turin-Genoa railroad	1053
Simonetta ACACIA, Marta CASANOVA, Elena MACCHIONI, Pietro PAPA	
Reconstitution du système décoratif en faïence dans les palais de l'époque ottomane à Alger	1065
Rachida HADJI-ZEKAGH	
Analyse morphométrique du patrimoine architectural tunisois «L'habitation traditionnelle de la Médina de Tunis»	1075
Bilel SOUSSI	
Vers une caractérisation stylistique de l'architecture institutionnelle coloniale en Algérie. Etude comparative des édifices publics au nord et au sud du pays	1085
Nassiba BENGHIDA, Leila SRITI	
The castle of Gallipoli in the defensive system of the Ionian coast in the kingdom of Naples.....	1099
Aurora QUARTA	
Gaetano Cima's innovative architectural design in the 1800s: case study of the Palazzo Lostia in Cagliari	1107
Laura BRANDINU, Leonardo G.F. CANNAS, Fausto CUBONI	
The Church of Madonna del Carmine in Melpignano (Lecce): From Diagnostics to the Restoration Project.....	1121
Marta FERSINI, Maria Lidia GUGLIELMINETTI, Enrica CAPELLI	
TEMOIGNAGES / TESTIMONIALS	
La perception des constructions en terre en Kabylie : Mâatkas	1136
Dahbia ABBOU, Nasr-eddine BOUHAMOU	
Les madrsas de la vallée du M'za. Etude architecturale de deux cas	1137
Baelhadj MAROUF	
Connaissance et reconnaissance du noyau historique de la ville de Mostaganem	1138
Fatima Zohra MAHREZ, Dahbia ABBOU	
L'architecture vernaculaire en terre en Algérie. Des ksour aux villages ruraux en Kabylie	1139
Dahbia ABBOU	
La restitution des savoir-faire traditionnels et sa contribution dans la conservation du patrimoine ; cas d'étude : la vallée du Mzab (Algérie)	1140
Imane KECHACHA ep BERDI	

Giving value to the Ancient Stone Quarries in the Mediterranean. True example of industrial Archaeology	1141
Marco ACRI, Alessandra BIASI	

VOLUME 2

ETUDES ET ANALYSES : ANALYSES URBAINES, OUTILS ET STRATEGIES / STUDIES AND ANALYSES : URBAN ANALYSES, TOOLS AND STRATEGIES.....1147

L'utilisation de la brique silico-calcaire a connu un échec en Algérie. Cas de la ville de M'sila.	1149
Allaoua AMMICHE, Hynda BOUTABBA, Mohamed MILI, Djamel DAHDOUH	
Dar el Djezaïr: son langage codifié, notre quête.....	1159
Mounjia ABDEL TIF	
La patrimonialisation des médinas en Algérie, discours et réalités : le cas de la médina de Constantine et d'Annaba	1173
Hana SALAH-SALAH, Hania MEDDOUR, Sassia SPIGA	
Relecture de l'architecture vernaculaire kabyle: village Djebba (Algérie) un écomusée, un écotourisme.....	1183
Izza Fatiha GUIRI, Hamza ZEGHLACHE	
Protection activities and integrated development for the urban archaeological park of San Vincenzino in Cecina (LI)	1191
Roberto SABELLI	
Structuration de l'information du patrimoine par la Méthode HBDS : cas de la ville de Tindouf.....	1205
Ibrahim ZEROUAL, Khelifa HAMI, Djelloul ZENATI, Hamza HACINI, Abdelkrim TALHI, Abdelhamid TOUHAMI	
De la nécessité d'une planification stratégique dans la conservation du patrimoine	1219
Nadia ASSAM-BALOUL	
Quand la restauration entrave la durabilité : Cas du site archéologique de Chellah à Rabat.....	1229
Meriem BENHARBIT, Rabia HAJILA	
L'évolution urbaine de la ville de Bejaïa. Bejaia la ville diluée.....	1239
Fatma Zohra ZENATI-BOUICHE, Djamel ALKAMA	

TEMOIGNAGES / TESTIMONIALS

La Formation : une stratégie pour la sauvegarde du patrimoine en péril.....	1252
Yamina NASRI	

The transformation of the Mediterranean coastal landscapes. A comparison among best practices in the Italian peninsula	1253
Susanna CURIONI	
Vers l'élaboration d'un mortier originel à base de chaux pour la restauration d'un patrimoine architectural. Cas du théâtre régional de Skikda	1254
Amira AYAT, Karima MESSAOUDI, Hamoudi BOUZERD	
La médina : un fondateur de savoir et un modèle pour la ville durable	1255
Malek MEROUANI, Lina MEROUANI, Yamina NASRI	
Influence of temperature and humidity on the state of conservation of building and decorative stones (Case of the Kasbah of Algiers)	1256
Messaoud HAMIANE, Zineb CHELBI, Andrzej KIELSKI, Krystyna WODNICKA, Abdelwahab ZEKAGH	
La mise en tourisme du patrimoine architectural et paysager de la ville côtière Collo-Skikda	1257
Sihem FERAH, Kaddour BOUKHEMIS	

SPÉCIFICITÉS ET STYLES ARCHITECTURAUX DU PATRIMOINE MÉDITERRANÉEN / SPECIFIC FEATURES AND STYLES OF THE MEDITERRANEAN ARCHITECTURAL HERITAGE1259

Identification des typologies architecturales du noyau historique colonial de la ville de Annaba	1265
Ouafa BOUMAZA	
L'architecture romano-bizantine " <i>all stone</i> " dans la Syrie et la Jordanie	1281
Massimo COLI, Luigi MARINO	
Influence de la lithologie locale sur l'architecture vernaculaire : approche de base par référence aux bâtiments de l'Italie	1293
Roberto BUGINI, Luisa FOLLI	
Inventaire des monuments construits par les européens dans la ville de Sousse (Tunisie). Les constructions de style néo-mauresque	1309
Nadia BOUKADIDA	
The defensive architecture of Ischia: the towers-houses and the stone-houses	1323
Florian CASTIGLIONE	
Les spécificités stylistiques des mosquées ottomanes en Algérie	1333
Meriem REDJEM	
Style architectural des monuments de l'époque coloniale: cas de l'Hôtel du Sahara à Biskra, Algérie	1343
Amdjed Islam DALI, Azeddine BELAKEHAL	

L'église du Sacré Cœur d'Alger : une œuvre religieuse à l'épreuve de la modernité architecturale des années 50.....	1355
Nabila CHERIF, Toufik NEBBAD	
L'architecture hôtelière côtière de Fernand Pouillon en Algérie: Création d'une architecture méditerranéenne contemporaine en symbiose avec son contexte historique.....	1371
Sara ZINEDDINE, Azeddine BELAKEHAL	
Vieux bâti de l'Algérois: un patrimoine architectural d'une remarquable richesse	1383
Naïma TOULOUM, Sid AIT SAID, Ahmed BRARA	
La persistance de l'architecture néo mauresque dans les édifices chrétiens à Alger dans les années trente.....	1395
Chima AZIL, Dalila HIMEUR DJALAL	
Paysage et patrimoine rural. La culture humaine laisse des traces sur le territoire. Reconnaître et valoriser le patrimoine rural en tant que ressource.....	1407
Daniela PITTALUGA, Marco REBORA, Stefania PANTAROTTO, Valentina FATTA	
La maison algérienne durant la colonisation française, Une étude typologique. Cas des maisons –Biskra Titolo.....	1423
Fatima Zohra LEBBAL, Said MAZOUZ	
La typologie architecturale et constructive des phares côtiers du 19 ^e et 20 ^e siècles en Algérie.....	1435
Karima AMARI, Amina Abdessemed FOUFA, Karima AMARI	
Could the Pierre Loti's vision be useful today? For remembering the past and reflecting on the future of the Mediterranean cultural environment	1447
Fabrizio EVA	
Knowledge, diagnosis, conservation, restoration of historical buildings. Cornices and ceiling hang of Genoese's historical buildings. An experimental methodology aimed to knowledge and conservation. Studies and application doing fieldwork	1459
Giulia GARIBBO, Linda SECONDINI, Gerolamo STAGNO, Asmara TESFAY, Giovanni VARESE, Daniela PITTALUGA	
The Portuguese tradition of thatched roofs: The case of the inside of the Caldeirão Mountain	1473
Filipe GONZALEZ, Sofia PINTO	
Rationalisme colonial et héritage méditerranéen. La "ville nouvelle" de Portolago dans l'île grecque de Léros (1933-1938).....	1485
Riccardo FORTE	
Revalorisation de Site archéologique Kalâa de Beni Hammed et de sa zone de protection	1497
Salima SAOUCHI, Boudjemaa KHALFA ALLAH	

Les fermes agricoles européennes de la plaine littorale de Bejaia (ex bougie, Algérie) comme élément de connaissance et de compréhension de l'architecture rurale de l'époque coloniale française (XIX-XXe siècles).....	1509
Idir BENAIDJA, Belkacem LABII	
Identity and dis-identity of the sea villages: colours as an architectural identity	1519
Enrico BASCHERINI	
Le bourg muré de Taggia (IM): sur la trace de l'avenir	1527
Francesca Luisa BUCCAFURRI, Angela Cristina DE HUGO SILVA, Mirko PASQUINI	
La fenêtre habitée, un art de l'architecture domestique à la Casbah d'Alger ...	1539
Rania MECHICHE	
The Sea pebble mosaic floors of the Aegean Basin. Rhode's Case study.....	1547
Maria TZANETI	
De la particularité de la sauvegarde de deux lieux cultuels – La Basilique Saint augustin et Le Mausolée de Sidi Brahim à Annaba (Algérie)	1555
Amina CHOUAHDA, Sassia SPIGA	
From the crypt to the altar – SaintAndrew's Church in Akko, Israel	1567
Alessandra VEZZI	
La décomposition spatiale du patio Constantinois : un art « introverti »	1579
Rahma SARAoui	
Archaeology and Mediterranean landscapes. The Vesuvian coast from Herculaneum to the Sorrento Peninsula	1587
Roberto VANACORE, Manuela ANTONICIELLO, Felice DE SILVA	
Spécificités et styles architecturaux et urbains du patrimoine du vieux Rocher de Constantine.....	1597
Roukia BOUADAM GHIAI	

TEMOIGNAGES / TESTIMONIALS

Les lieux du pouvoir civil du XIX éme siècle en Algérie au prisme d'une approche monographique. Cas de l'hôtel de ville d'Annaba	1610
Sihem ROUAISSIA, Heddy BOULKROUNE	
La pureté du patrimoine urbain et architectural et son impact sur le site et le paysage. Le cas de la ville de Ghoufi en Algérie.....	1612
Khiredine DOUNIA, Nedjai FAITHA	
Les leçons de la Casbah d'Alger dans l'œuvre moderniste de l'architecte Paul Guion	1613
Nabila CHERIF, Yasmine BELATTAR	
Stratégies de valorisation du patrimoine architecturale et urbain méditerranéen : Cas de souk el acer Constantine, Algérie	1615
Chahrazad BOUCIF, Said MADANI	

RECONVERSION DU PATRIMOINE ARCHITECTURAL / RECONVERSION OF ARCHITECTURAL HERITAGE.....1617

- La mosquée Sîdî BûMarwân: d'une authenticité controversée à un patrimoine
réconcilié 1619
Samia CHERGUI, Samira HAOUI
- Patrimoine Architectural et Culturel Méditerranéen : entre mise en valeur et
Reconversion. Cas de l'Algérie 1631
Yasmine HOCINE
- Résurrection d'un patrimoine architectural en péril en Tunisie post
révolutionnaire: Études de cas 1639
Imen REGAYA, Said MAZOUZ
- New strategies for Mediterranean architectural heritage. The case of Calabria's
historical centres repopulated by refugees 1651
Annunziata Maria OTERI, Nino SULFARO
- Les tours costières entre degré et désuétude. Réflexions sous les stratégies
possibles d'intervention. Le cas de la Torre Muzza à Carini (PA) 1663
Carmen GENOVESE
- Les églises d'Alger ; un patrimoine architectural reconverti 1677
Naouel NESSARK, Mohamed DAHLI, Dominique JARRASSE
- Restoration project of the Punta of Guardia Lighthouse on the Ponza Island, Italy
..... 1689
Cristiana BARTOLOMEI, Gianluigi DE MARTINO, Chiara FRONTA
- The Goro Lighthouse and the connected landscape. Reuse, valorization and
management project 1699
Francesco AUGELLI, Alberta CAZZANI, Claudia COLOMBO, Carlotta M. ZERBI,
Matteo RIGAMONTI
- La reconversion des fermes agricoles coloniales en Algérie une tentative
prometteuse pour valoriser le patrimoine et développer l'attractivité des
territoires ruraux 1711
Fouzia FAREH, Djamel ALKAMA
- Park of Portofino: landscape, environment and energy. Scenario planning for the
Acqua Viva Valley 1721
Matteo GATTUSO, Deborah OMBRA

TEMOIGNAGES / TESTIMONIALS

- La conservation du patrimoine Aurassien en péril. Cas de la maison Ben Chaiba,
Batna..... 1734
Houda BOURAYOU, Imene Khouloud KADER, Boudjemaa AICHOIR
- La reconversion des palais ottomans en Algérie, diagnostic et bilan 1736
Abdelkhalik MEBARKI, Akila BELABBAS, Souria SALEM ZINAI

Réhabilitation d'un ancien bordj beylical à Dar Bel-Ouar	1737
Nadia BOUKADIDA	
La reconversion du patrimoine architectural d'Alger : Cas des ex-Galeries de France	1738
Mohamed Abdelaziz METALLAOUI	
Le patrimoine hospitalier : entre reconversion, préservation et humanisation. Quelles réalités ?!	1739
Karima BOUANDES, Said MAZOUZ	
GIS as a mechanism to conserve the urban Heritage and activation the tourism. Case Study: Urban Heritage of Casbah of Beni-Ilmane in M'sila city	1740
Hacene REGUIG, Imeddine SALAMANI, Mohamed MILI	
La revalorisation et la réutilisation des fortifications militaires côtière en Algérie. Cas de la citadelle médiévale d'Annaba, Algérie	1741
Abelkrim LARGUECHE, Heddy BOULKROUNE	
Quel avenir pour la gare ferroviaire de Guelma ?	1742
Myriam GHEDJATI	
La mosquée Abou Marwan de Annaba Algérie : genèse d'une opération de restauration	1743
Ahmed NAHAL, Ilham BOURAFA	

PATRIMOINE DISPARU : RESTAURATION, RECONSTITUTION,... / LOST HERITAGE: RECOVERY THROUGH KNOWLEDGE, RECONSTRUCTION,...1745

Patrimonialisation de l'héritage culturel en Algérie. Quelle perspective de gestion pour le paysage culturel d'Ath El Kaid ?	1749
Karima FRENDI, Zoulikha AIT-LHADJ	
La nouvelle muséologie active appliquée à la présentation des sites archéologiques. Cas d'étude : site archéologique de la Pointe-Noire à Jijel (Algérie)	1765
Ammar KORICHI, Imane KECHACHA ep BERDI	
Le château de la Comtesse, un édifice a patrimonialiser	1777
Sonia AMZAL, Tsouria KASSAB	
Akko's waterfront	1787
Federica TRUDU	
Material evidences and memorial values in coastal ruins in urban landscapes. Sardinian and Scottish case studies	1801
Donatella Rita FIORINO, Silvana Maria GRILLO, Elisa PILIA	
La connaissance, la sauvegarde et la gestion des villes historiques du nord de l'Algérie	1813
Malika BOUSSERAK, Mohamed Salah ZEROUALA	

Bâtiments militaires de paysages côtiers de l'Italie à l'époque de la première guerre mondiale. Aspects typologiques et constructifs des forts «umbertini» et du bastion Peloritan..... 1825
Sara ISGRÒ

Les ouvrages défensifs du Vallo Ligure: protection des témoignages de la seconde guerre mondiale 1839
Andrea CANZIANI, Lorenza COMINO

La perte de l'identité nationale dans l'urbanisme Algérien - Cause et défis -.... 1851
Wassila OUAAR, Saliha ACHI

Sauver le patrimoine urbain et architectural ancestral par des actions de restructuration. Cas du quartier d'El Argoub de Msila en Algérie 1861
Mohamed MILI, Hynda BOUTABBA, Samir-Djemoui BOUTABBA

Revaloriser et réhabiliter l'habitat traditionnel méditerranéen. Un facteur de développement durable: Habitat traditionnel de la vallée du M'zab en Algérie 1875
Nawal BENMICIA, Nora CHEBLI

TEMOIGNAGES / TESTIMONIALS

Les nouvelles technologies pour la reconstitution d'un patrimoine altéré, l'église de Bordj Bou Arreridj Algérie 1888
Hamza ZEGHLACHE, Monia BOUSNINA, Nadir ALIKHODJA

Iconic applications of reinforced concrete on the Genoese coast at the beginning of XX century 1890
Federica STELLA

Le patrimoine ambiantal des medersas du Maghreb (XIII^{ème} – XVIII^{ème} siècles) 1891
Abdelouahab ZIANI, Azeddine BELAKEHAL

The transfer of "anastylosis" from Europe to Egypt, 1900-1980 1893
Adham FAHMY

La restauration des monuments historiques entre théorie et application en Algérie. Cas d'étude : Bordj el tork (Fort de l'Est) de Mostaganem 1895
Akila BELABBAS, Abdelkhalik MEBARKI, Souria SALEM ZINAI

PROJETS ET INTERVENTIONS SUR L'ARCHITECTURE EXISTANTE : GESTION PARTAGÉE AVEC LA POPULATION / PROJECTS AND INTERVENTIONS ON EXISTING ARCHITECTURE : MANAGEMENT SHARED WITH POPULATION1897

Pays d'Annaba. Proximité entre dégradation d'un rivage et beauté d'une façade maritime 1907
Fatma-Zohra HARIDI

Algérie, Bilan et Analyse des Expériences de Réhabilitation locaux 1921
Ahlem KAOUACHE, Salim KOULOUGHLI

La Casbah de Constantine un patrimoine architectural à conserver ou à raser 1933
Boudjemâa AICHOUR, Soraya BAKHOUCHE

The Old Tower at Gorgona. An hypothesis for a long-term conservation plan involving convicts.....	1949
Francesca DE VITA, Alessandra DE VITA, Angiolo NALDI, Enzo PERSICO, Stefano PULGA	
Coastal towers: project of conservation and development of the "Saracen tower" in Arenzano (Genoa)	1959
Rita VECCHIATTINI, Arianna CALCAGNO	
Villa Zanelli: a shared project with the population for its rehabilitation	1973
Marco DELLA ROCCA	
Public participation: a possible way to manage and maintain the existing cultural heritage? The case study of the archaeological site of the Ex- Convento di Santa Maria in Passione in Genova.....	1983
Matteo ROCCA	
Stone architecture in the stone landscape of middle Apulia and local people role	1993
Giacomo MARTINES	
The safeguard of the Italian vernacular built heritage: the importance of education and participation	2007
Valentina CINIERI, Emanuele ZAMPERINI	
The "Cultural Heritage and Urban Development Project - C.H.U.D." in Lebanon and the participation of ARS Progetti S.P.A.	2019
Daniele FANCIULLACCI, Patrizia BARUCCO	
Projects and interventions on cultural heritage: management sharing with the community.....	2031
Andrea UGOLINI	
Projects and interventions on existing architecture: management shared with population	2043
Rossella MASPOLI	

TÉMOIGNAGES / TESTIMONIALS

The Sardinian coast, an uninhabited place of historical transformations.....	2058
Caterina GIANNATTASIO, Silvana Maria GRILLO, Stefania MURRU, Andrea PINNA	
Projet d'aménagement du territoire à l'embouchure du Tiber	2059
Giuliano FAUSTI, Sonia GALLICO	
La mise en valeur des immeubles coloniaux en Algérie. Cas de l'immeuble Âali Chouchena à Guelma.....	2060
Mounira MIHOUBI, Kaddour BOUKHEMIS	
La mise en valeur du patrimoine d'Ath El Kaid : Conjuguer mémoire des lieux et participation habitante pour une bonne gouvernance.....	2061
Kahina SAID AISSA, Meriem CHABOU-OTHMANI	

CHEMIN ET CHOIX EDITORIAUX / EXPLICATION OF EDITORIAL CHOICES.....	2063
INDEX DES AUTEURS / AUTHORS INDEX	2065

Projects and interventions on existing architecture: management shared with population

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Abstract. The paper outlines the different and potential roles of community participation, with regard to heritage conservation and management. Three different participatory models are proposed: bottom-up, top-down and social empowerment of the citizens. In case study of historical and modern heritage, the appropriation by inhabitants is condition for preservation, surveillance and management. The role of 'cultural prosumers' is in evidence, whose influence can orient and support the production of goods and services for the cultural enhancement of the local context. In short, the participatory approach requires innovative experiences. The method can be simple, dynamic and understandable, allowing a quick involvement by citizens, with ability to communicate, the results obtained must be visible and explainable step by step. The change comes from the single and repeated claim, looking for design solutions that involve all the actors in sustainable social and economic solutions. The social innovation for 'urban common good' is pointing towards a new kind of emerging social economy. A main model is the 'community organizing' one in U.S.A. and England, significant process tools are developing in Italy, such as the Regulation on collaboration between citizens and the city for the care and regeneration of urban commons, with regard to the existing architectures.

Keywords: participation, cultural prosumer, common goods, cultural heritage.

The roles of community participation in heritage conservation and management

The participation has defined a guarantee for:

- environmental improvement of cities;
- social and territorial cohesion;
- changing in the economic base of the city to allow development in the context of the knowledge economy.

Citizen participation can initiate a cultural evolution that leads to the acceptance of a variety of solutions to meet the different needs of different groups, while retaining a shared identity across the city [EUROPEAN COUNCIL 2003].

Managing the empowerment of participatory processes of the population has become one of the great challenges for formal democracies.

First, we can distinguish between different participatory models:

- *Bottom-up* process, promoted by groups or individual citizens, in spontaneous and unauthorized forms;
- *Top-down* process, the usual procedures of consultation, wanted by public authorities and institutions to legitimize decisions;
- *Social empowerment* of the citizens to intervene directly in the decision-making process that will lead to the solution of a problem.

It should be considered that participation often concerns *changing territories*, in terms of urban environment, socio-economic conditions and population typology.

The difficult prospect is also to build up a *new narrative* for the local heritage, accessible by the various and different layers of citizens and users of the city: from global tourists to residents, from commuters to illegal immigrants.

In this perspective, the current difficulties of the participatory model concern:

- The lability of the concept of 'collective memory' when the local community consists of more *co-present communities*, that are different for origin, religion, age, social status ...;
- The recognition, promotion and planning for the local heritage concerns only a small, restricted group of inhabitants;
- The opposite risk is the *banalization* and homologation of the value and role of the reference assets;
- The role of social networks that consent forms of 'explicit and implicit participation', proactive ability or simple listening.

The participation gap is linked not only to the issue of the digital divide, but also to the social divide. For example, members of foreign communities rarely participate in activities to promote local cultural heritage.

The appropriation by inhabitants and the preservation

The *appropriation* by inhabitants of historical and testimonial heritage is condition for its preservation, surveillance and management.

Odermatt has noted that the local inhabitants and their right to *(re)presentation* and *appropriation* of the monumental heritage can be

in opposition to the *hegemonistic* pretension of scientific and institutional authorities, that are the *official depositary* of the culture. In the appropriation of cultural heritage, there should be no opposition to the rights of those who live near it. The pretensions to alienate the local inhabitants from their monumental past has often, as a consequence, the indifference led into oblivion [ODERMATT 1990].

When the loss of memories has already manifested itself, institutions, experts and inhabitants can work together to put the traces on the territory still recognizable and characterizing.

The case study of San Colombano Certenoli, in Liguria, is emblematic of territories strongly linked to the long-abandoned historical routes, which have influenced its development. On a first level, the project of a web platform ('Les pierres parlantes') can allow citizens to *(re)appropriate* the places and interact positively with the reconstruction of memories by uploading photos, documents and comments on local history and current problems [PITTALUGA *et al.* 2019].

At the same time, institutional authorities are often unable to guarantee surveillance, restoration and access to widespread heritage, which instead takes on particular value for the local community. Heritage accessibility is an important contribution to an inclusive society and urban development.

The main objective is to empower this population to intervene directly in the decision-making process that will lead to the effective solution of the problem.

The 'explicit participation' is driven by heterogeneous motivation, it regards the active engagement of citizens in co-design processes, in operational intervention – such as small maintenance, opening of sites, organization of events ... -, in facilities management, in the development of social media applications. It is described as a conscious practice of cultural production by competent consumers, with different skills and abilities. The 'implicit participation' concerns, instead, the role of technology in the emergence of participatory cultures and in co-shaping user interactions. Unaware users participate in the generation of data through social media, local mapping of data [SCHÄFER 2011].

The case studies presented in RIPAM Conference 2017 meet many of the conditions outlined above.

Villa Zanelli can be considered an 'involuntary monument' because it represents a value as a historic Liberty in Liguria, of which only few traces remain [DELLA ROCCA 2011]. The role of local media communication and implicit participation (the casual rediscovery by cultural tourists, the current legend of a mysterious place haunted by ghosts and the consequent growing numbers of followers on Facebook) has promoted architectural symbolic value.

Spontaneous participation has stimulated a public project of recovery and reuse by the Liguria Region, which intends to respect and highlight the significant original historical layers, but today awaiting contracts and opening of the restoration site.

In the cultural heritage, another risk regards the *urbanalisation*, defined by Muñoz as the production of common and typical ancient urban landscapes, based on strategies like imitation, manipulation of urban history and historical urban form [MUÑOZ 2010].

The *urbanalisation* is defined in terms three main requirements:

- Fabrication of an urban image as the main element required to start and feed the process of urban regeneration;
- Hypervisibility of urban security and local merchandising activities present and directly related to the appearance of a lifestyle;
- Use of specific urban morphological elements, like outdoor public spaces and historical-testimonial heritage, in terms of leisure surfaces and not collective activities spaces.

The growing role of 'cultural prosumers'

The term 'prosumer' is introduced by Toffler: a consumer who actively works to produce the services and goods they buy and consume, becomes a co-creator involved in the design a development [TOFFLER 1980]. The term 'cultural prosumer' regards the application of the concept of participatory opposed to consumer culture. The cultural prosumers – relating to a local contest – can orient and support the

production of goods and services for the cultural enhancement of the local context.

In particular, social media and the use of web 2.0 have developed further forms of cultural participation. An interesting one for cultural institutions is that linked to the production of 'User-Generated Content'. It is an example of the democratization of content production, used for a wide range of applications, including problem processing, entertainment, advertising and research.

Cultural institutions - such as museums, asset managers, local administrations... - thanks to social media, can also combine traditional forms of participation (workshops, tours, conferences), with other solutions for the involvement of a qualified public, which becomes an active subject active, *co-constructor* of content and primary target for the institution.

A case of technical competence assumption in co-construction concern a particular community: the convicts on the Island of Gorgona. A part of them is involved in a long-term conservation project, continuous maintenance program and restoration [POPOLI 2014].

Cultural institutions, therefore, have new opportunities for participation and marketing strategies in the perspective of an integrated and increasingly competitive market and economy of the culture [DE VITA *et al.* 2019].

The tools to make participation active and continues

One of the key elements of empowerment is to provide tools - conceptual, methodological, instrumental, of language ... - to allow the inhabitants to take part in the participatory process and exploit the different skills.

A change is necessary in the role played by the different actors involved in the process. Normally technicians (restorer, architect, town planner, educator ...) as 'mediators' between the population and the administration in charge of the process, should transpose their role to the one of 'facilitators'.

Remesar defines the facilitator as a 'technically skilled person who, in a participatory process, is following up the process and training – providing instrumental, methodological resources ... – to the group of participants in order to achieve the fundamental goal of the process: to end with practical proposals' [REMESAR 2011].

Participatory processes should aim to empower citizens to take ownership of their own city, not only in the use, but also in re-creating its forms and cultures. The innovative experiences carried out by the Remesar team, in the participatory processes of the outdoor public space, present characteristics useful for the processes concerning the existing architectural heritage.

The participatory approach should:

- be simple, dynamic and understandable, enabling rapid involvement;
- *allow to learn together*, gradually introducing resources and techniques;
- allow to recognize and use the different skills;
- be attractive and creative, stimulating participation;
- have ability to communicate, directly with local people and through social media;
- be articulated into phases and the results obtained must be visible, touchable and explainable to the population not directly involved.

In summary, it is important to proceed with the methodological restatement: from repeated claim - for the abandonment or degradation of a site or an architecture – to the search for design solutions that engages all actors involved in the agenda.

The innovation for 'urban common good'

The theme of shared management with the population has complex meanings.

What are the ways of helping to perceive the testimonies of the past as a value of identity and to promote active citizenship and practices for asset management?

The degradation and abandonment of urban spaces with cultural value (historical, testimonial, artistic, architectural, landscape value) and spaces that bring local societies together determines a direct or indirect decline of local communities.

Most arguments against heritage preservation focus on the high cost of restoration and facilities, and the lack of sufficient revenue. In response to these cost-benefit arguments, it's necessary to focus on increased economic value (jobs created, increases in property values and economic growth), by linking complementary non-market values (aesthetic, cultural, option, values of existence). Urban spaces and services are functional to the well-being of a local community and to the quality of urban life and therefore must be considered 'urban common goods' [IAIONE 2015].

Social innovation for 'urban common good' is pointing towards a new kind of emerging social economy. Murray describes the 'social economy' as a combination of features which are very different from economies based on the production and consumption of commodities.

These key features include:

- 'the intensive use of distributed networks to sustain and manage relationships, helped by broadband, mobile and other means of communication;
- blurred boundaries between production and consumption;
- an emphasis on collaboration and repeated interactions, care and maintenance rather than one-off consumption;
- a strong role for values and missions.' [MURRAY *et al.* 2010].

This sharing economy perspective opens up important opportunities in the field of historical-testimonial value heritage, such as:

- the overcoming the opposition between public and private in the promotion and management of interventions;
- the affirmation of collaborative approaches in which also the roles of experienced citizens (*cultural prosumers*) are essential;
- the necessary promotion of activities that can achieve - post restoration - self-sufficiency management and employment growth.

Consequently, the forms of *civic collaboration* emerges as a new frontier in *top-down* enhanced participation and in social *empowerment*, encouraging awareness of the territorial heritage and resilience, promoting collaborative and economically sustainable practices between public - community organizing - private.

We are currently witnessing some promising changes in the boundaries to participation. The operational concreteness of civic collaboration projects can enhance citizens' trust in the local administration, fostering a reduction in the controversial dimension of the politician, but cannot replace the full participation of citizens in local governance.

In summary, we can refer to two main models of 'community organizing', the civic collaboration in U.S.A. and in England.

In the first case, 'community organizing' is a process where people who live in proximity come together into an organization that acts in their shared interest and is focused on more than just resolving specific issues. It has as its core goal the *generation of power* for an organization representing the community, allowing it to influence authority and key decision-makers and often opening a significant socio-political conflict to solve community challenges.

In the second case, community organizing sets out to build alliances of citizens to solve a common issue, and starts with the recognition that change can only come about when communities come together, to stimulate public authorities and businesses to respond to specific local needs. This perspective is present in the '*Localism Act*', in England, that has set out a series of measures with the potential to achieve a substantial and lasting shift of power towards local people.

Particularly, the *Localism Act* states the '*Community right*' to buy and manage assets of community value:

'Every town, village or neighbourhood is home to buildings or amenities that play a vital role in local life. They might include community centres, libraries ... village shops ... The *Localism Act* requires local authorities to maintain a list of assets of community value which have been nominated by the local community. When listed assets come up for sale or change

of ownership, the Act then gives community groups the time to develop a bid This will help local communities keep much-loved sites in public use and part of local life'. [DEPARTMENT FOR COMMUNITIES AND LOCAL GOVERNMENT 2011].

It is highlighted that the involvement of citizens, in urban decision-making, has widely turned into different common practice. Public participation is expected to foster empowerment of citizens and to increase legitimacy, quality, resilience, and efficacy of decisions.

In this perspective, significant process tools are developing in Italy, such as the 'partnerships between local government and citizens for the care of common goods (*patti di collaborazione fra amministrazione locale e cittadini per la cura dei beni comuni*), with web platforms for local governance.

The first civic collaboration policy – the *Regulation on collaboration between citizens and the city for the care and regeneration of urban commons* – is promoted, in Italy, by the Municipality of Bologna in the frame of “collaborative governance” of the common goods, based on civic involvement and governance transparency. This Regulation is drafted by a working group appointed by the City and *Labsus - Laboratorio per la sussidiarietà*, within the project 'The city as a Commons'.

The collaboration Agreement has as object interventions of 'regeneration of public or private spaces for public use, to be realized thanks to an economic contribution - total or prevailing - by active citizens' [CITY OF BOLOGNA 2014].

The Agreement can provide that the City evaluates and acquires the authorizations prescribed by the regulation, and the active citizens or the administration assumes the execution of the regeneration interventions, the maintenance and surveillance program can be entrusted to the team or associations of citizens', also in form of shared management.

The Regulation also points out:

'The regeneration interventions regarding cultural heritage and landscape assets subject to protection pursuant to the legislative decree

January 22nd, 2014, no. 42 are pre-emptively subject to the competent Superintendence in relation to the type of intervention, in order to obtain any authorizations, clearances or the acts of consent prescribed by the current legislation, in order to guarantee that the interventions are compatible with the historic and artistic nature, the appearance and decor of the good. The procedures related to the aforementioned authorizations are charged to the City' [CITY OF BOLOGNA 2014].

The Regulation sets conditions to simplify the operational community organizing, despite the technical and procedural difficulties, more than one hundred Italian municipalities - small and large - have already adopted it, in different versions. Where - as in the case of the City of Turin - great detail has been paid to bureaucratic compliance (documentation, training for security, administrative compliance ...) the number of activated collaboration agreements is still low.

Emerging significant cases, with regard to the historical and modern heritage, are the former prison of Bergamo and the former Civic Centre of Portazza, in Bologna.

The Ministry for Cultural and Environmental Heritage, the State Property Department and the Municipality of Bergamo have entered into a Building Valorisation Agreement (2017) for the eighteenth-century monumental complex of Sant'Agata, first convent and then prison - which includes various design scenarios and the use of a part for cultural purposes of temporary nature.

The space can therefore accommodate artistic performances, concerts, photographic and artistic exhibitions as well as artisan production workshops. The *ExSA project* applies the subsidiarity principle and involves citizens in cultural initiatives, guided tours, meetings, games, giving back to the community a space abandoned for over thirty years. The re-opening of the former prison as a community space has revitalized the social community of Bergamo Alta, also allowing to collect during the guided tours several precious testimonies: former prisoners, guards and volunteers have brought back memories unknown to the community.

After this experimentation, the local administration has assigned to an association - *the Circolo di Città Alta* - a part of the regeneration and transformation project of the historical-cultural asset, with significant dimensions and economic value.

The collaboration agreement signed by ACER – *Azienda Casa Emilia Romagna*, the Municipality of Bologna – Savena neighbourhood and the Associations, *Pro.Muovo* and *InStabile Portazza*, (2017) concerns an abandoned building, former Elementary School built in 1962, in a district of popular residential construction.

The pact is defined as 'a relational ecosystem among different subjects', and the relationship of trust between institutions and citizens has been built with the Municipality playing an essential role of facilitation, organization and guarantee.

The first phase is the rediscovery of neighbourhood relations in *Social Street* initiatives. The second is the organization of co-design workshops to define ways and functions of the building recovery, to rethink a space to the future – with the participation of 200 inhabitants and 30 organizations and the technical support of the Association *Architects of Streets*.

The object of the collaboration pact is a concrete model of subsidiarity for common goods and it is divided into several phases:

- the use of a portion of the building for community social activities, in the experimental phase;
- the implementation of cultural activities by informal associations of citizens, in all phases;
- the execution of the renovation works of the entire building, to be carried out in about 5 years, with destinations to co-working, cultural start-ups and multifunctional laboratories;
- the use of the garden for activities dedicated to young people and adults, through furniture and self-construction projects.

Generally, a dynamic and not restrictive view of horizontal subsidiarity favours the recognition and social project of the locus, with regard to common goods of testimonial and artistic-architectonic nature.

In the RIPAM Conference 2017, an essay highlights the difficulty of establishing participatory activities in a Mediterranean, traditional country like Algeria – particularly in the rehabilitation interventions concerning the colonial heritage, dated back to the XIX century. A study has revealed as

essential conditions for a successful long-term rehabilitation operation: 'the sensitization of local authorities with the involvement of civil society; the training of specialists and the transmission of know-how; the coordinating between the various actors and associating heritage with social and economic development' [KAUCHE, KOULOUHLI 2019].

The social and economic innovation for 'common good' still represents a field with little in-depth analysis, particularly for developing countries.

Conclusion

The concept of urban commons can be used to identify all those systems that provide a community with resources, but are vulnerable to lack of support by authorities, stakeholders and local companies – other than to opportunistic and casual behavior from community users themselves.

Therefore, we need new organizing, managing and monitoring capabilities to develop the commons and protect them from risks of disengagement, opportunism, bureaucracy, managerial and financial inability.

The co-evolution of the commons, of technologies and community activities, is in progress; the new methodological approaches are important in communication taking place on social media, in bottom-up planning, co-design, shared construction and facilities co-management.

Actions relating to the conservation of urban commons must also be read with reference to *future productivity*, as a cultural repository and for the local community.

Conservative intervention must therefore induce an 'added value' that corresponds to the appreciation of the historical-testimonial and artistic-architectural value of the good – as well as to a positive social impact.

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Les RIPAM (Rencontres Internationales du Patrimoine Architectural Méditerranéen) sont à la fois des rencontres et un réseau de personnes et d'institutions qui travaillent pour la connaissance et à la conservation du patrimoine architectural et urbain méditerranéen: Meknès (Maroc) en 2005, Marrakech (Maroc) en 2007, Lisbonne (Portugal) en 2009, M'sila (Algérie) en 2012, Marseille (France) en 2013, Monastir (Tunisie) en 2015. La septième conférence RIPAM «Conservation et valorisation du patrimoine architectural et paysagé des sites côtiers méditerranéens / Conservation and promotion of architectural and landscape heritage of the Mediterranean coastal sites» a été organisée à Gênes le 20-22 septembre 2017 par le DAD (Département d'Architecture et Design, Université de Gênes) et le CNR-ICVBC (Institut de Conservation et de mise en valeur du Patrimoine Culturel du Conseil National des Recherches de Florence, maintenant CNR-Institut des Sciences du Patrimoine Culturel).

Ce livre contient les travaux de recherche menés depuis Ripam7 sur la conservation et la mise en valeur du patrimoine architectural et paysager des sites côtiers de la Méditerranée. Il part ensuite de la définition du paysage côtier et des transformations que le paysage lui-même a souffert au fil du temps, dans la région méditerranéenne pour arriver ensuite aux spécificités du patrimoine architectural de ces mêmes régions. Différentes théories et approches méthodologiques sont comparées. La deuxième partie de l'ouvrage décrit les stratégies de conservation et de valorisation et présente des interventions dans différentes parties des côtes méditerranéennes (des côtes italiennes aux côtes françaises et portugaises, puis aux côtes marocaines, tunisiennes, algériennes, israéliennes, turques, grecques et syriennes).

The RIPAM (French acronym for International Meetings on Mediterranean Architectural Heritage) are both meetings and a network of people and institutions working to the knowledge and the conservation of the architectural and urban Mediterranean heritage: Meknes (Morocco) in 2005, Marrakech (Morocco) in 2007, Lisbon (Portugal) in 2009, M'sila (Algeria) in 2012, Marseille (France) in 2013, Monastir (Tunisia) in 2015. The seventh RIPAM conference "Conservation and enhancement of the architectural and landscaped heritage of coastal sites Mediterranean / Conservation and Promotion of Architectural and Landscape Heritage of the Mediterranean coastal sites" was organized in Genoa, 20-22 September 2017, by the DAD (Department of Architecture and Design, University of Genoa) and the CNR-ICVBC (Institute of Conservation and Promotion of Cultural Heritage of the National Research Council of Florence) now CNR-ISPC (Institute of Heritage Sciences) .

This book contains the research work done since Ripam7 on the conservation and promotion of the architectural and landscape heritage of Mediterranean coastal sites. It starts with the definition of coastal landscape and the transformations that the landscape itself has undergone, over time, in the Mediterranean area Then it addresses the specificities of the architectural heritage of these same areas. Different theories and methodological approaches are compared. In the second part of the book, conservation and promotion strategies are described with interventions carried out in different parts of the Mediterranean coasts (from the Italian coasts to the French and Portuguese coasts and then to the Moroccan, Tunisian, Algerian, Israeli, Turkish and Greek coasts till the Syrian territory).